THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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SOCIALISTIC NOTES.

Coöperative cheese factories are very common in some parts of France.

A French philanthropist, Peter Papier, has secured the possession of 10,000 acres in South Carolina for the purpose of establishing a Coöperative manufacturing city.

Edward Atkinson, the statistician, says that there are more people in the world clad in cotton fabrics spun and woven by hand, than there are clad in cotton fabrics made by machinery in the factories of America and Europe.

Those who are interested in any form of colonization will do well to subscribe for *The Worker*, a monthly specially devoted to this subject, published at 1455 Broadway, New York, by Mrs. Elizabeth Thompson, the philanthropist. It means business.

If I take a rail from my neighbor's fence to warm the gruel for a sick child I may be prosecuted and fined. If I by tricks of trade and superior cunning ruin his estate and compel him to beg or starve, there is no statute which takes cognizance of my crime.

How difficult it is to suit some people! *Par exemple:* the Oneida Community have had more than one marriage a week for the last four months, and yet there are those who want the work to go faster. The Oneidians, we understand, still intend to manage their own affairs.

Among the early Romans no one could own more than an area equal to six of our acres of land. The orator Curius said: "He was not to be counted a good citizen, but rather a dangerous man to the State, who could not content himself with six acres of land."—*The Rights and Wrongs of Labor.*

The farmers near Hartford, Conn., formed some time since a joint-stock company, and established the "Highland Creamery;" and now those who get their milk worked up at the creamery receive from one-half to three-fourths of a cent more per quart for their milk than those who market the products of their own dairies. Combination is the word.

Say what you will in favor of existing society, you cannot deny that in the most enlightened countries the strongest and craftiest often take and hold the best seats at life's banquet; that poverty, ignorance and crime abound; that, in short, the machinery of society turns out, along with much that is desirable and good, a vast amount of misery and vice. Until this is changed the Social Reformers will be needed.

A nation may surround itself with Chinese walls, and persuade itself that the rest of the world are barbarians; but the moment their productions, their manufactures, their educational, political, and religious systems, are brought into direct comparison with those of other nations, egotism and self-complacency are supplanted by elements of truthful appreciation, that give to each nation its deserved position in the scale of civilization.

The following utterance by the Hon. Wm. E. Gladstone, in a recent address to the ladies of Edinburgh, is worthy of being copied into all our note-books: "Remember that He who has united you together as human beings of the same flesh and blood has bound you in mutual love, and that mutual love is not limited by the shores of this country, nor limited by the boundaries of Christian civilization; that it passes over the wide surface of the earth, and embraces the meanest as well as the greatest in its wide scope."

The Worker says: "In one of our Western Territories there is to-day a farming estate of 350,000 acres, covering an area of 547 square miles, owned and worked by one man. This American princedom employs less than 100 persons; persons, not families. These 100 men hire out to their landlord their whole time and strength for a year in return for lodging and board and monthly wages of from $10 to $12. The agriculture pursued on this bonanza farm is not deserving of the name of culture at all. It is the veriest skinning of the earth—lavish and wasteful. In Kansas there is an estate of similar dimensions, having a river frontage of 35 miles, with depth unknown to us."

Probably few American readers are aware of the extent to which the System of Industrial Coöperation has been carried in Great Britain, or of the remarkable success which it has attained in one portion of the field to which it has been applied. According to the latest statistics, there are nearly 1,500 Industrial Coöperative Societies in England and Scotland. Of these, 1,170 report to the "Congress" which recently met at Gloucester. These 1,170 Societies had about 500,000 members; they owned nearly $25,000,000 paid-up share capital, and employed in addition $4,500,000 of borrowed capital, mostly loaned by the members; their annual purchases amounted to over $80,500,000; their stock of goods on hand to $10,000,000; their gross annual profits were $111,100,000, and their net profits $7,100,000.—*New York Times.*

Hon. Carroll D. Wright's fifth lecture upon the Labor Question discussed "The Ethics of Machinery." Here are a few of the good things he said: Machinery has brought a new school of ethics. It is the type and representative of the civilization of this period, because it embodies the concentrated, clearly wrought-out thought of the age. Books represent thought; machinery embodies it. Mind is king, and machinery is the king's prime minister. Poverty and religion are not now, as once, twin virtues, and work is a good evangelist. There is something educational in the very presence of the workings of the mechanical powers. Machinery has reduced working time, and increased its wages. These benefits have been particularly marked during the past century in the increased chance of life, which has been raised 10 per cent., in the fourfold increase of productive power, and the wonderfully enhanced power to command what rulers a century ago, with all the appointments of war and the adjuncts of unlimited exchequers, could not command.

The *Amercian Home*, published in Chicago, has the following on Community life: "Life on the Communistic plan seems to offer to women equal rights as regards property and individuality, and her equality is recognized and assured; but the sexual relation in these Communities is not so well defined, nor so satisfactorily arranged, and women shrink from any relation of this kind that does not satisfy their ideas of purity and chastity. This is the ghost that must be laid before they will walk freely in the halls of Communism and contemplate the life offered to them there. This is the *only* obstacle of any account which must be disposed of before women will take kindly to the idea of life in Community. We shall be happy to hear from those of our readers who are either living in such Societies, or favorable to the ideas upon which those Societies are based, in relation to this particular phase of Communism. It seems to us that the present system of marriage and the Coöperative or Communistic mode of life are wholly incompatible. It would be, we think, a society of circles 'that would touch, but never mingle,' and would be a mass of particles that would not and could not *unite*, and would fall away from each other like kernels of grain unground."

FROM MILL TO PRAIRIE.

BY SARA BRASHAN.

VIII.

COMPLICATIONS.

Although Mr. Buckstone resumed a part of his natural cheerfulness after this talk in the milk-house, yet he was not the same man as before. He was more sober and thoughtful. He did not again allude to his criticism, nor, so far as I could judge, did he permit himself to harbor any ill-will towards Mr. and Mrs. Fleming. He seemed preöccupied with a thought or purpose of some kind.

One day I saw him having a long talk with Mr. Burton in the sitting-room. It was at an hour in the forenoon when every one was usually busy, so I judged that it must be a matter of importance. That evening I learned from my mother that they had made an arrangement by which Mr. Burton was to spend an hour a day with him in his studies, besides the evening classes.

As I noticed Mr. Buckstone, day after day, I found that his whole interest had centered in one tremendous purpose to educate himself. He studied incessantly in his leisure time, of which he had plenty that winter, and he made rapid progress. Mr. Burton grew enthusiastic over him, and helped him along in every possible way. An enthusiasm for study seemed to spread from these two through the whole Community. The old, the young, and the middle-aged all joined in it. This did a great deal to produce a feeling of unity among us, and to establish a pleasant home influence. In the afternoon, when the housework was done up, Mrs. Burton, my mother, Mrs. Fleming, and the other women, including good old Mrs. Thompson, would all settle down in the front-room for an hour's study in geography. Their interest in it became intense. It often happened that questions in geography and history were propounded at meal-time and answered in a volley. We girls were not behind the rest in this enthusiasm for study. Half-a-dozen of us applied for regular hours of schooling with a teacher. The request was in writing, and was read in the evening meeting. After some discussion Mr. Burton was appointed to teach us. He was a thorough man, and we had plenty to do to meet his requirements.

In this manner the winter wore away. We were shut in from the world, with plenty to eat and drink and wear, and not overmuch to do. Our expenses were not heavy, as our style of living was simple, but we were not then paying our way. The money brought in by members made a fund on which we could draw until we had become self-supporting. The men frequently held earnest conferences to consider business projects. It was decided to erect a saw-mill in the spring, as we owned an excellent water-power. After a while it became customary for the women to take part in these conferences. We were all invited to present any bright ideas we might have.

Right through the winter Mr. Buckstone held to his studies with the same persistent intensity. He was very quiet about it, but there was no let-up. He continued to take care of the cows and to assist me in the milk-house. We often had pleasant chats about one thing and another, and I noted the improvement he was making. He grew careful about his language, and altered for the better many little details in his style of dress. One day my father said to me, "Sara, do you know anything about the parentage of your mighty co-laborer in the dairy?"

"If you mean Mr. Buckstone," I replied, "I know very little. He once told me that his father and mother died when he was a little boy, and that he was left to take care of himself. I thought from the way he spoke of them that his parents must have been superior people. But why do you ask?"

"Because," said my father, "I cannot help thinking, when I see how he applies himself to his studies, that he has good, scholarly blood in his veins. I have noticed that blood tells readily in the power of mental application. I do not believe the son of an ordinary uncultivated couple would be apt to have so much intellectual endurance. You ask Mr. Buckstone, will you, when you get a chance, what sort of persons his parents and grand-parents were, and I think you will find they were of a cultivated stock."

This opinion of my father's pleased me not a little. I began to build up quite a lively romance on the possible extraction of Mr. Buckstone. And somehow my interest in him deepened more and more. When he was away for a day on business or pleasure, it seemed as if half the family was gone. I began to notice this feeling in myself, and was a little uneasy about it. It did not occur to me that I was in love, but my prevailing notion was that he was a very interesting young man, to whom I had been sisterly and sympathetic when he was in temptation to quarrel with his criticism, by which course I had earned his very pleasant gratitude. I flattered myself that I had been a benevolent and disinterested person. An incident occurred in the early spring

which cleared up the matter, and gave me a better knowledge of myself.

One evening, just as the twilight began to settle, Mr. Buckstone mounted one of our ponies and dashed out over the prairie at a smart run. Before he had gone half a mile his horse struck one of his fore feet into a hole which some animal had burrowed, and fell, throwing Mr. Buckstone over his head. He struck on his left side and was considerably hurt. One of the men saw the fall and hurried to his assistance. He had to be helped to the house. I trembled like a leaf when I saw them supporting him to his room. He looked pale and very much hurt. Our best nurses attended him. Mr. Burton announced in meeting that he thought no bones were broken, but that the bruises were severe. Whether there were internal injuries he could not decide. The next morning, however, he was reported better, and on the second day, hearing that he was up again, I volunteered to carry him his dinner. I wanted very much to see him. I found him comfortably seated in a Boston rocker, with a large shawl wrapped about him in place of his coat.

"How do you do?" he cried in a cheery voice when he saw me enter; "I'm not so very much hurt after all, and I am glad to see you again. I was pretty well shaken up, and my shoulder pains me some, but I'll soon be around again."

"I am glad it was no worse," I said, as I placed the server on his little table. "You must not try to resume work too soon, not until the soreness is all gone. You can spend your time profitably in reading, you know."

"That's true," he replied, sipping the excellent broth I had brought, "that's true enough." Then, after a pause, he continued, "Sara, do you know what I have been studying so hard for all this past winter?"

"Certainly," I answered. "You had a real purpose to educate yourself for the sake of improvement."

"But I am afraid you do not know what gave me the ambition and the purpose," he said; "and I am going to tell you. I have wanted to for a long time. I did it partly for your sake. You were so kind to me that I got to loving you more than I ever had anybody else. I did not dare to tell you so, and I don't know as you will like to have me say so now; but I do love you, and I shall hope to win your respect, at least, in time."

"I respect you thoroughly now, Mr. Buckstone," I said, "and what you have just told me makes me feel very happy. I don't know as I ought to say any more."

"I have been thinking it over a good deal," he went on, "and I want to do just right about it. I mean I want to do what will please Mr. Burton and the Community and your parents, as well as to please myself. The Community has been good to me, and I don't mean to injure it. Even that criticism was a first-rate thing for me, as it turned out. If you are willing I should love you I feel as if I would like to have Mr. Burton know about it. How would that do?"

"I had not expected any such expression from you," I said, "and I shall have to think it over, on my part. I like what you said about Mr. Burton, though. He will be sure to give us the best advice."

Just then Mrs. Thompson came in to inquire how Mr. Buckstone was getting along, and as he declared he had finished his dinner, I hastily gathered up the things and carried them to the kitchen. Then I ran to my own room. I wanted to be alone. I sat down by my window, and almost unconsciously repeated to myself the opening lines of my "Farewell to Fall River:"

"My heart is bubbling full of gladness,
With not the slighest trace of sadness."

"Decidedly, I do love Mr. Buckstone," I said to myself. Then I fell to musing. My brain kept still while my heart did all the thinking.

I had not been alone more than half an hour when Julia Burton came in to see me.

"Why," how bright you look!" she exclaimed; "really, Sara, you are getting to be a decidedly handsome girl. Your cheeks are as red, and your eyes as bright as they could well be. Some of these young gentlemen will be falling in love with you, if you don't take care. Perhaps they have already."

"You seem to be in excellent spirits yourself," I retorted. "I am afraid it would not pay you to challenge an investigation of the cause."

I fired this shot at random, and it took effect in a way I little expected.

"Since you feel so brave," she said, "I may as well tell you that I have noticed my brother Eugene is growing fond of you. He watches you and brightens up mightily when you come into the room."

"I was referring to your own case," I replied, in some confusion, "and you keep on discussing mine."

"Well," she said, "I'll be candid. I am beginning to feel conscious of the many good qualities, to say nothing of the good looks and immense strength, of our friend, Mr. Buckstone. There! Don't tell anybody, and don't say I wasn't frank about it."

With this, she jumped up, began humming a lively tune, and left the room, more intent on her own thoughts than on me. I was stupified by her careless words. My mind was in a whirl. Evidently she was utterly unconscious of my feelings toward Mr. Buckstone. What should I do? I loved Julia very much. She had been a good friend to me ever since we first met in Chicago. We had been confidential room-mates, and now this embarrassing complication had arisen. What should I do?

I slept but little that night. My mind went over and over the distressing situation I was in, until I became almost feverish. At last I resolved to go to Mr. Burton myself in the morning and tell him all about it. He seemed like a father to me, and it was much easier for me to talk with him about my personal affairs than with my own father. Then I got a little sleep.

[NOTE.—Miss Brashan writes that she regrets leaving her humble narrative in this unfinished condition, but that the sudden discontinuance of the AMERICAN SOCIALIST renders it unavoidable. She would gladly satisfy the curiosity of those friendly readers who desire to know how the little Community in Nebraska solved the hard problems growing out of their attempt at associative life, and she assures us that Mr. Burton's wisdom was sufficient for the emergency that her and Julia's relation to Mr. Buckstone threw him into. The whole Community had to discuss the relations of its members to one another and to the outside world, in the most thorough and earnest manner. There was, of necessity, some heart-discipline, but good triumphed, and the cause of true Socialism was advanced. With this hint she leaves us to our imaginations.—F. W.-S.]

COMMUNITY CONTRACTS.

X.

We have now brought under review all the reported cases in which the validity of Community Contracts has been the subject of adjudication. The reader must have observed that the current of decision has been steady and uniform in support of such contracts. And we have not been able to hear of any unreported case in any inferior court in which a dissatisfied or recalcitrant member of any Community, or any one claiming in privity with him, has been able to overthrow or shake the validity of his contract with such Community.

Actions have been brought on almost all imaginable grounds, and by all sorts of claimants. Seceders have sued to collect wages for services rendered during their membership; and for a partition and distribution of the joint-property accumulated. Heirs of members dying as such have sued to recover a distributive share of the common property; administrators of the estate of such members have done the same, and in every case the party claiming has failed to recover. It has been held, as to services, that Community Contracts provide for paying for them by a support and the other benefits of membership as the services are rendered; and as to property, that there is no individual interest in a part of it, in a Community, but a common interest in the whole, belonging to each by virtue of membership; so there is nothing which can pass by descent to one's heirs or be transmitted to his administrators. In this respect the relation of those holding property under a Community contract is quite analogous to the relation of joint-tenants at common law with the right of survivorship.

The following points of law have been established:

1. That Community contracts are not against public policy, nor contrary to any principle of law or morals.

2. That they are not in derogation of the inalienable right of liberty of conscience, but are really an exercise of that right.

3. That they are supported by a good and sufficient consideration, viz., one's support, etc., from the common fund while a member.

4. That they are maintainable and should be supported on the principles of the law of trusts and charitable uses as administered by courts of chancery.

5. That in adopting Community of property we are but following the example of the Apostles and adopting a rule ordained by them. Though this point might be claimed to be an *obiter dictum*, it is laid down by judges of the standing and fame of Justice McLean of the Supreme Court of the United States and Chief Justice Gibson of the Supreme Court of Pennsylvania.

6. That if such contract were illegal and void, a party to it could have no recovery against others, on the principle that they are *in pari delicto*, and the law leaves them where it finds them.

7. That where by such contract continuance in membership in the Community depends upon conformity to a certain religious faith, which is to be determined in some prescribed mode and by some constituted authority in the Society, the decision of such authority on the question of conformity or non-conformity is final, and the rightfulness or the wrongfulness of an expulsion for non-conformity, by such authority, will not be adjudicated by the civil courts. The parties to such a contract form and choose their own tribunal (an ecclesiastical one) for the decision of such questions, and by its decisions they are bound.

But it should be observed that this last point is limited to cases where the contract or "covenant" expressly stipulates for a certain conformity and expressly appoints an authority to determine the question, under definite regulations adopted as a part of the "covenant." A contract to hold property in common, even though the primary object of the parties to it may be religious fellowship and discipline, cannot be supposed of its own force to imply such consequences as stated in the last paragraph; and it will be for Communists who do not wish to submit their rights under their contract to such decision as there stated, to provide themselves with further safeguards against possible arbitrary or other wrongful exercise of power, by prescribing in their covenant for right of arbitration, or appeal to some other tribunal which may promise to be impartial; or to make their contract less stringent in its terms and conditions as to membership.

It is plain from the decision in Nachtrieb *vs.* The Harmony Settlement, before cited, that, if the contract or covenant contains "no enumeration of offenses by which a member should forfeit his rights and interest in the common property," if it points out "no tribunal which has the power to inflict the punishment of expulsion or forfeiture of all title to property gained by common contributions and labor," and, we may say, if it adopts no by-laws or regulations governing proceedings for trial of members, and no settlement is had such as was made in that case with Nachtrieb, an expelled member would have a remedy. What that might be would depend upon the circumstances of each case; only the general principle can be indicated.

It may be further said that where a Community has made rules and regulations for its own government in these respects, and made them a part of its contract or covenant, although a member would have no legal remedy against expulsion if the Society by its proper authority and under the rules and regulations chose to expel him, yet how far a court of equity would go in sustaining the right of a member to insist that in attempting to expel him they should act in strict conformity to those rules and regulations has not been decided. In somewhat analogous cases, it has been held that unless the procedure is in conformity to the by-laws or rules of the Society there can be no lawful expulsion. A court will not inquire into the correctness or justice of the decision or judgment of the Society on the charge made against the member; that is not a matter for judicial interference; it will only inquire whether in the proceedings which resulted in such judgment the Society properly observed its own rules and regulations. Thus, if by the rules and regulations of a Society members can be expelled only at a general meeting to be called on a certain number of days' notice, and by a two-thirds or any other vote of the members present, the notice must be strictly given and the prescribed vote must be had, or the expulsion will be held unlawful, and the member will be restored to his rights by judicial mandate, or will be given other equitable remedy. This has been held as to religious and benevolent societies, lodges, clubs, etc., and it is to be presumed it would be so held as to Communities.

Another interesting question, never yet, to the writer's knowledge, directly adjudicated, relates to the dissolution of Communities, to radical changes of the tenure of their property or its diversion to other and different uses. Can a majority, or any number of the members less than the whole, do any of these things, and dispose of, or hold and use the property against the will of those who may dissent from such action and adhere to the Community contract? Applying rules and following principles that have been applied and followed in somewhat analogous cases, it would seem that they could not. Wherever the law of charitable uses is administered as it has been by the Courts of Chancery in England from a time long anterior to the statute 43 Elizabeth, and as it is administered in most of the United States, it is plain that such power would be denied on the grounds set forth in the case in Kentucky, Gass & Bonta *vs.* Wilhite *et al*, before cited. And aside from the question of a use or trust, the law of contract itself would seem clearly to forbid the assumption and exercise of such power. A valid contract can only be made by the consensus of the parties to it; it can be unmade or rescinded only by the

same consensus, unless one of the parties is so at fault that the other cannot perform. As in a case in Connecticut, where the members of a religious Society raised by subscription a fund for the permanent support of the ministry, and the fund was invested for that purpose, and the Society by a majority vote decided afterward to break up the fund and return it to the donors, it was held by the Supreme Court that there was no power to do so. The decision was put on the ground of contract between the subscribers, the Court saying, "As the consent of all was necessary to make the contract, originally, the consent of all must be necessary to dissolve it." The fund was also held to be a trust, and that the Society could not change their relations to it nor denude themselves of it without the consent of all interested. The same was held in a New Hampshire case respecting funds of a Free Masons' Lodge, which accumulated under a by-law which provided "that they should be considered the joint and equal property of all the members for the good of the craft, and the relief of indigent and distressed worthy Masons, their widows and orphans." The Supreme Court held that, though the Lodge dissolved, the funds could not be divided among the members so long as any one existed who was interested in having them held and applied as the by-law (which was a contract) provided.

Vice Chancellor Hoffman said in an early case, Miller *vs.* Goble, 2 Denio, p. 525, where a diversion of the property of a religious Society was in question: "I discard the factious doctrine that the majority for the time being is to govern. I hold that I am bound to interfere upon the complaint of a single worshipper of the church against a thousand others, provided, first, that it is certain the trust was dedicated to definite legal purposes; second, that it is certain the possessors of the property are violating those purposes."

Here we may leave our subject. J. W. T.

A PROPOSED CO-OPERATIVE TOWNSHIP.

ON SOCIAL DEMOCRATIC PRINCIPLES.

235 *Washington St., Boston, Mass.*

EDITORS AMERICAN SOCIALIST:—Will you allow me, while expressing my sincere regret that the weekly pleasure of seeing the handsome face and reading the kindly sentiments of the AMERICAN SOCIALIST is to be lost to so many homes throughout the land after the close of the present year, to occupy a small portion of the space in your last number—valuable as it will be—with a brief notice of a project I have been for some time maturing, that will, I think, prove interesting to the majority of your readers, and the publication of which in your paper may render me valuable assistance?

My hope is that the announcement of my project may attract sufficient attention among Socialists to induce some of them to correspond with me on the subject, so that I may know where to address a more complete statement than it is possible to make on this occasion. I have already prepared an article for publication containing about 5,000 words, which gives a detailed account of the enterprise I have in view, and I am only awaiting a favorable opportunity of placing it before the public in a printed form.

I propose, then, to attempt during this winter to organize an association of intelligent and industrious workingmen of various occupations, nationalities and religions, on a secular basis, who believe in the mutual benefit of Industrial Co-operation, and are willing to establish permanent homes on undeveloped Government land in one of the Western Territories, and to do so early next spring.

My plan requires the association of 102 persons qualified to claim public land under the Homestead and Timber Culture Acts of Congress. This number of persons is the smallest number who can take up the whole of the land in a single unoccupied township in conformity with the above acts. A township is six miles square, containing 36 square miles or 23,040 acres. The object of forming so large a colony and securing so much land at the outset is to secure as large a degree of *local sovereignty* as possible, a township being a political subdivision of a State or Territory.

It is proposed that the township shall be organized in accordance with the principles of Social Democracy, with only such departures from those principles as are inevitable from the surrounding environments, and the advantage of township sovereignty is to lessen the influence of these hostile environments.

The plan contemplates an arrangement between the associate members by which the land-claims will be filed simultaneously and in accordance with a preconcerted plan, so as to secure such a distribution of the "homesteads" and "timber claims" as will greatly facilitate the coöperative working of the enterprise. The plan further contemplates that, either before or after taking up the land, the associates shall enter into a compact with one another, by which they will transfer all their rights in regard to the ownership of the land to the corporate body, which will be duly incorporated under the laws of the Territory in which the township is located.

It is also contemplated that each associate shall be possessed of capital, and that—the aggregate amount of capital absolutely needed being ascertained—every associate, either at the commencement or subsequently, shall contribute an equal amount to the capital fund; that this capital shall then become, equally with the land, the common property of the association; that the capital shall be expended in the purchase of a stock of provisions, cattle, implements, tools, seeds, etc., and for the erection of necessary buildings: all of which will be the property of the association.

With the exception of house-building, the chief, if not the only productive, industry in the township at the outset will be farming, so that all the associates must be willing, for a time at least, to perform that kind of labor. The farming, too, will be planned in accordance with modern requirements, and will have in view the employment, as soon as circumstances will admit, of the most approved machinery. In fact, it is proposed that all but the center of the township shall constitute one large farm for the cultivation chiefly of wheat and other grain crops. It is proposed to divide the township into nine districts of two miles square each. In the center of each of the eight outer districts will be erected in the Spring eight farm-houses, which will be the homes during the first season of 88 of the associates, eleven of whom, with their families, will occupy each farm-house. The remaining fourteen associates, with their families, will find their business and their homes in the central district, where a large building will be erected (perhaps before the arrival of the colony) for a store-house, boarding-house, offices and general headquarters. The cattle and farming plant will be distributed among the several farm-houses.

There will probably be an elected Board of Management, divided into as many Committees as there are interests that require separate regulation; such as—a Farming Committee, a Building Committee, a Commissariat Committee, etc. Each farm-district will have its elected foreman, and the body of foremen will probable elect their General Superintendent.

But I must not take any more of your space with these matters of detail. I ought to say, however, that, although the land and buildings, together with all the stock and other means of production and distribution, will be held in common, it is not proposed that the net results of the common industry shall be thus held. These results, after all common expenses have been provided for, it is proposed shall be distributed among the associates through a system of wages. Nothing will be retained in the common stock beyond what is needed to maintain the efficiency of capital and to increase it as much and as frequently as the association through its votes may determine. Every associate will have his or her independent income, and each will pay, at cost prices, his individual expenses, boarding and lodging included.

This is but a meager outline of the scheme, but it will serve to give a general idea; and I shall be glad to answer any inquiries, and to receive suggestions from persons desirous of coöperating with me in this form of practical work.

With this I bid farewell to the AMERICAN SOCIALIST with sincere regret, and remain, with a deep feeling of esteem for the Oneida Community, W. G. H. SMART.

In the *North American Review* for January, M. Ferdinand de Lesseps examines the different schemes that have been proposed for the construction of a ship-canal across the Isthmus of Darien, connecting the Atlantic and Pacific oceans. He pronounces the Nicaragua Canal project to be inadequate, and insists upon the necessity of a canal having one level of water from ocean to ocean. The Nicaragua route is in the first place too long, being two hundred and ninety-five kilometers; then, its twenty-one locks would make navigation so slow that there would be practically no saving of time, and great steamships could more profitably go round Cape Horn. Even were the Nicaragua Canal to be constructed, M. de Lesseps holds that it could never be anything else than a channel for inferior navigation: it could never accommodate the large vessels which now carry the world's commerce. The second article is by Francis Parkman, who reviews the arguments adduced in favor of woman-suffrage by five advocates of that measure in the November number of the *Review*. Mr. Froude, in the latter half of his article, "Romanism and the Irish Race in the United States," recounts the history of English rule in Ireland. That history is, according to him, a succession of blunders on the part of the successive English governments. The one English ruler whose policy might have resulted in good, both to England and to Ireland, was Oliver Cromwell. Henry James, Jr., contributes an article on the life and letters of the eminent French critic, Sainte-Beuve, one of the most interesting figures in the annals of literature. An article by Prof. Alexander Winchell on "The Metaphysics of Science" goes to demonstrate the existence of a realm of thought deeper than the data of physical science, and on which the principles of science are dependent for all their validity. Mr. Cuthbert Mills, in his closing paper on "The Permanence of Political Forces," considers the question of the currency. The literary notices are by Richard Henry Stoddard, who reviews three volumes, viz.: Arnold's "Light of Asia," Dr. Joyce's "Blanid," and Bayard Taylor's "Poetical Works."

The writer in the *Atlantic* who in December gave us a discouraging view of Kansas Farming, in the January number calls our attention to the "Bonanza Farms of the West." This time he takes the reader to the immense wheat farms of Minnesota and the Red River of the North, where machinery, capital and labor unite to produce wheat in vast quantities and at the least possible cost: "The two great facts shown by observations of the Bonanza Farms of the West are, that those who have gone into wheat-growing upon a large scale, making use of the most improved machinery and cheap labor, are making colossal fortunes at seventy cents per bushel for wheat, limited only by the number of acres cultivated and the skill with which the work is done, and that wheat may be grown at large profit for less than forty cents per bushel; but that, on the other hand, the small farmers, depending mainly on their own labor, with limited capital and less machinery, are not making a comfortable subsistence, but are running behindhand, and must go under, and a further reduction in the market price for food products must hasten their end."

ONE THING AND ANOTHER.

Let the Scattergood family marry all they will.

You had better cut off the barb to your tongue.

We hunt after the soft places, but the tight ones seek after us.

Good-bye old world, and remember that we have always tried to show up your best doings.

Tally one for Grant! The next National Republican Convention is going to be held in Chicago.

If female suffrage is going to make the women as big and strong as the men are then you won't want to have anything to do with it.

The Democratic authorities in Maine have so cooked the late election returns as to give their party both branches of the Legislature.

The Wandering Grant! Why don't he sit down somewhere and have his garden, and read books on things in general? That is our hideal.

The AMERICAN SOCIALIST had hoped to assist at the digging of an Interoceanic Canal, but we shall have to leave that task to our "son and heir."

Homely John Sherman is a quick-flashing man, prompt in decision. As fast as he reads his letters he dictates answers to his private secretary. He dispatches the treasury business with great rapidity and never reviews his work.

Massachusetts is a gentleman, and she allowed women taxpayers to vote for members of school committees without insult or derision. The men in Boston even put up their pipes under orders, and refrained from smoking at the polls.

Edison, who has been burning low in the socket, has flashed out again with a new invention. He has found that a cotton string is just as good as platinum for an electric burner, and he has finally settled down on paper as a substitute for that highly expensive metal.

The Democrats begin to fear that this negro exodus is going to have an important bearing on the next Presidential election. This notion receives some color from the fact that less than a year's residence in Indiana, whither the North Carolina negroes are tending, is sufficient to qualify a voter. Senator Voorhees, of that State, has, accordingly, got a resolution passed ordering an investigation as to the causes of that flight of black voters.

The two most important items of railway news are, (1), that the Wabash system of roads has entered a syndicate formed to complete the Texas Pacific Railroad to a junction with the Southern Pacific, now building by the owners of the Central Pacific; and, (2), that the St. Louis and San Francisco Railroad has entered into an arrangement with the Atchison, Topeka and Sante Fé Railroad to extend its line to San Francisco under the old Atlantic and Pacific Railroad charter, which is owned by the first-named company, and has a land-grant exceeding 40,000,000 acres. It is deemed likely that within three years we shall have two more Pacific railroads.

Here is a new version of that saddest of all things, "It Might Have Been:"

"There was a young man with a shaddock,
Who met a young maid with a haddock.
He thought, 'How I wish
She would give me that fish,
In legal exchange for my shaddock!'

"The maiden, who did not like haddock,
Thought, 'Oh, what a beautiful shaddock!
If I were not so shy,
I should certainly try
If he'd give me that fruit for my haddock.'

"He went on his way with his shaddock;
She went on her way with her haddock;
And so cruel is fate
That, until 't was too late,
Neither one of them heard
That, by speaking the word,
He might just as well have haddock,
And *she* might as well have had shaddock!"

We are afraid that we got the British into trouble by shouting "On to Cabul!" At last accounts the British commandant had, after considerable fighting, been obliged to withdraw from the Afghan capital to a point two miles north of that city. The citadel of Bala Hissar has been given up, and 30,000 Afghans, with a great deal of ferocity in their hearts and none too much bread in their larders, are reported to have surrounded the 7,000 English at Shirpur, and to have cut their communications with India. There is a general rallying of the tribes. The viceroy of India telegraphs cheer-

fully of reïnforcements sent forward, and some accounts from the beleaguered men have represented them as in good heart and standing manfully to their guns. But notwithstanding all this, the anxiety in England is very great. General Roberts, who is now believed to have been quite ignorant of the enemy's preparations, may have to fight his way out in the course of a month. A Calcutta dispatch of the 20th says that the Government of India is still confident that Roberts has ample transport and ammunition, and besides the twenty-three guns he took with him, he has 214 captured cannon, many of which are rifled. The entrenched camp at Shirpur can be held by 2,500 men leaving 6,000 for offensive operations. The British have 45,000 men in the field and 160 guns. We still believe in the British luck.

Farewell, President Hayes. General Scott was the only man we ever voted for for the Presidency, and you are the only one we ever supported with our pen. If we can say it, without too much familiarity, would say that you are a fine-grained man, and have sympathy for a great many kinds of folk besides politicians. You show well under attack; you don't quarrel with those who think differently from you; you never budge worth a cent; you are a first-rate "condenser" of financial information for the people. You and your wife's occupation of the White House has sweetened up that national mansion wonderfully—in fact, pretty much deprived it of any odors of the bar-room and stable it may have contracted, and given it, instead, a warm domestic feeling, pleasant, no doubt, to artists, scholars, men of culture and all those who find home the glory of existence. It would, truly, be nice to always have a man and woman in the White House large enough to take us all into their hearts, and warm enough to make us want to turn our toes in that direction as toward a fire in camp. We don't want to put up with any presidential stove painted red to make us think it is roaring hot and comfortable.

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 25, 1879.

Those who have overpaid their subscription will please inform us at once what we shall do with the balance due them. We will refund the money or send them any of the publications in our advertised list at a discount of twenty-five per cent. from the retail price.

The sudden stoppage of the Socialist leaves unfinished two of our serials: "From Mill to Prairie, by Sarah Brashan," and "A Dinner Without Meat and a Medley of Receipts and Notions." It was the intention to make a pamphlet of the latter, and this intention will still be carried out; but we are unable to say how soon it will be published.

We have received, too late for publication, a communication from W. D. Sutton, Buffalo, Wright Co., Minnesota, entitled "The Other Side," and directly replying to the article in the American Socialist of Sept. 18, entitled "Miseries of Incongruous Association, an Awful Warning," which Mr. Sutton considers was aimed at himself and associates in the Lake Constance Community, of which he is now the President; and he declares with much emphasis that its author, while able to give some valuable advice, was yet utterly ignorant of the real facts in the case he attempted to describe. For ourselves we can only say, that we felt at liberty to publish the article because it was written by one who is widely known for his love of justice and fair play and for his carefulness in stating only what he believes to be veritable facts, and because it contained a moral of great practical value to experimenters in Communism.

ADIEU!

The conductors of the American Socialist announced, in their original prospectus, that their aim would be "to make a faithful public record of facts relating to the progress of Socialism every-where, and to offer to Socialists of all kinds a liberal medium of exchange and discussion." To give all a fair chance, under this programme, we have felt it to be our duty, from time to time, to check the flow of some of our contributors, while we encouraged that of others, and thereby may have failed to please every one. But the volumes which have been published show that a very large variety of Socialists, if not "Socialists of all kinds," have found expression in our columns. Fourierites, Owenites, Shakers, Zoarites, Icarians, Coöperators, Colonizationists, even the political Socialists, have pretty freely uttered themselves before the audience of the American Socialist. Possibly the Oneida Communists have had rather the best chance; that was perhaps unavoidable under the circumstances; but we have endeavored not to take unfair advantage of our opportunities, and our readers will bear witness that we have wholly neglected them so far as relates to the peculiar sexual theories of the Oneida Community.

Glancing over the four volumes of the Socialist, we notice, first, that Fourierism has received a good deal of attention in one way and another. Brisbane's serial, it is true, came to a somewhat untimely end; but Leland, Cabot, Codman, Sears, and other represenatives of the American school of Fourierism, have been valued contributors; besides, a series of selections from the writings of Ripley, Dana, Dwight, Godwin, Channing, and others, published in the volumes of the *Dial*, *Present*, *Phalanx* and *Harbinger*, of thirty and more years ago, has been kept up through all the volumes.

Owenism has been well represented among our contributors by E. T. Craig of Ralahine celebrity, John W. Ashton, Robert Stephens and other disciples and associates of Robert Owen, and the life and work of Owen himself have been told and retold in our columns, and full credit given for all his achievements.

It was hoped that the older and more successful of existing American Communities would make the Socialist, in some sense, their organ; but as this hope was not satisfactorily realized a special reporter was detailed to visit them and lay the results of his observations before our readers. These have been to some extent supplemented by the contributions of resident-members of the different Communities.

Coöperation and Coöperative Colonization, being forms of Socialism that may be entered upon with less preparation and less risk than the higher forms of close association in enlarged unitary homes, we have published whatever has come to us relating to them which we thought would interest our readers.

Political Socialism we have not favored, but we have permitted its claims to be quite fully stated in our columns by W. G. H. Smart and others.

We have felt bound to treat with liberality all earnest workers in Socialism, and have printed many schemes of Coöperation and Communism which had not been tested by experiment, and some of which, we are free to say, we had no confidence would stand that test. We have not always felt at liberty to let these pass without a word of warning, which doubtless has given offense in some cases.

In short, we have endeavored to make the paper what its name imports, the organ, not of any one class or Community, but of American Socialists, and have filled it with such matter as we hoped would interest the greatest number.

Were we asked what good the American Socialist has accomplished, we should be likely to reply: first, it has done something to create and foster a widespread interest in Socialism; second, it has furnished a common medium of communication among Socialists; third, it has urged, as it was able, that Religion and Social Science belong together, and the best results can be hoped for only through their marriage; fourth, it has kept many honest-hearted people from risking their all in ill-considered and ill-advised experiments. This last labor has not been always appreciated, but we nevertheless think we deserve hearty thanks for it.

Respecting the future of the cause to which the Socialist has been devoted, we may say for ourselves that we still believe in the continued progress and ultimate triumph of Socialistic principles. We still believe that Socialism is a stream with perennial sources, and that it can never "run dry" so long as the hidden springs of justice, religion and brotherhood exist in human nature. We still believe that Jesus Christ was a thorough Communist, and that his principles require for their perfect expression full Communism of heart and purse. We still believe that the grab-game of competism is founded on the same selfish principle which rules among animals, and that an end will yet be made of the game itself. We still believe that Christianity requires that "the strong should bear the burdens of the weak," and that just in proportion as this is done will genuine Communism prevail. We still believe that the principles of Coöperation, Mutual Insurance, and Christian Brotherhood, are more and more modifying all the relations of mankind, and winning new and glorious victories in every field of human endeavor, and will yet make "divinely real" our highest ideal.

And now, with malice toward none and good-will toward all, we bid our readers adieu.

CORRESPONDENCE.

Boston, Dec. 15, 1879.

—It is a matter of deep regret to learn that you will discontinue the American Socialist. It has been a great source of pleasure, and of value to us, and has seemed to me very much like the "Harbinger" of old. I have opened no paper with so much interest, and read none with so much avidity. I shall miss it very much, and shall hope some other paper or publications, by yourselves or others, will take its place.

Chas. H. Codman.

Ayer, Mass., Dec. 20, 1879.

—I very much regret your decision to cease the issue of the American Socialist. A paper so neatly executed, so valuable and interesting, should be liberally supported. I had hoped you would let us see its pleasant face as a welcome *monthly* visitor. E. M.

Bethany, Cal., Dec. 12, 1879.

—I am grieved to know that our welcome guest, the Socialist, will cease making its regular visits. I had hoped to see you meet with more encouragement from the general public and from Communities. I am glad you have qualified your "farewell" by "for the present." It gives us hope that you will soon enter the field again; and this time with a paper "after your own heart"—one that will have religion for a foundation. Farewell, then, *for the present.* V. J. Engle.

"The Home," Gilmore, Mich., Dec. 15, 1879.

—Seeing from the last number of the Socialist that it may be discontinued for a time at least, we feel to thank you once more for your favors to us; and we only wish we were able to make you a more substantial return. It has been a matter of considerable inquiry among us why you should take the steps you have, but are content to wait and seee the result.

The Home is still prospering; its work is first and chiefly the disintegration of the individual from the world and its attractions, and the preparation of the individual for a pursuit of true social relations or the highest attainable uses without abuses. We believe that in the Kingdom of Heaven there is neither marrying nor giving in marriage; consequently we shall continue our course in pursuit of that Kingdom sincerely, carefully, prayerfully. Geo. B. Farley.

New Bedford, Mass., Dec. 21, 1879.

—I am sorry to see your paper go down for want of proper support. True Socialism is a thing unknown to millions of our race. The name is disgraced with levelers, plotters against law and order, and a hundred other things. I have been in America 26 years, and no paper has given me such unalloyed satisfaction as the American Socialist.

When I saw trade going down I provided for the Socialist beforehand. You can keep what is due me and welcome, and if ever your paper should spring to life again count me a subscriber. Wishing you all a Merry Christmas and a Happy New Year at the Community, I remain your well-wisher,

Peter Sidebotham.

Hamilton, N. Y., Dec. 22, 1879.

—It is with sorrow that I expect to view, next Friday, the last number of the weekly paper from the press of the Oneida Community. I shall miss it much, as will also my family, for it has made its weekly appearance to us with but short intervals for about thirty years. Most of my children have been familiar with the Circular, Socialist and other publications of the O. C., and have never realized the fact that the time would come when they would see them no more. I desire the Community to accept my thanks, not only for the long continuance of their paper, but for other acts of kindness I have received from them, and I assure them my friendship and respect for them will never die.

Sincerely their friend,

Carlton Rice.

COMMUNITY ITEMS.

ONEIDA.

—The herd inventories 106 head of cattle. Among these are 57 Ayrshires and 12 Holsteins.

—Dr. Cragin says the general health of the Community was never better than at present. There has not been a case of scarlet fever, measles or whooping-cough among the children, and they are also unusually free from colds.

—There are now forty-five married couples in the O. C. Previous to the change in our social platform there were twenty-five couples who had joined the Community in the matrimonial state. Since that change there have been twenty marriages.

—It is reported that the name of the railroad which passes our door is to be changed from the N. Y. & Oswego Midland to the N. Y. & Ontario Western. By the way, it is rumored that it is not Tilden, but the secret agents of the Czar of Russia, who are the purchasers of the Midland. It is said that the Czar wants a road that won't blow up and that he has selected Shouvaloff as the man most likely to keep the track clear of snow this winter.

—One of the typos found the word hypocrisy in her "copy" spelled in this laborious fashion, "Highpockrasey." This reminded one of our story-tellers of the man who, having built a ship, bought the letters A–S–H–Y and nailed on the stern. At the launching, one of his friends said, "Well, what do you call her?" "Why, the Asia," replied the owner, pointing with pride at the bright lettering. "But that don't spell Asia, my man," exclaimed the friend. "Well," returned the ship-builder, "If A–S–H–Y don't spell Asia, I should like to know what it does spell."

—Our Community census (including O. C. and W. C.) stands as follows:

Members between	90 and 100	1
" "	80 and 90	4
" "	70 and 80	21
" "	60 and 70	31
" "	50 and 60	40
" "	40 and 50	46
" "	30 and 40	48
" "	20 and 30	25
" "	10 and 20	26
" "	0 and 10	57
Total		299

—Mr. Edson Smith, our telegraph operator, who is stationed near the Fruit-Works at the Arcade, has telephonic communication in his office with the foundry, the W. P. factory, the business-office, the home mansion and the Community railway station. The telephone is peculiarly adapted to an institution like ours, where there are so many who are bound together by such complicated interests. Besides being a great convenience, it economizes the time and steps of both horses and men. We have by no means extended its use as much as we intend doing. We expect eventually to have a telephonic depot on the first floor of the general dwelling from whence we may communicate with every room in the house, and also with every shop and detached building on the entire domain.

—Was there ever a President's wife more praised and admired than the wife of President Hayes? One of our agents tells a good story about her. He happened to be in Chicago last winter at the time of the President's Reception, and went with the crowd to the Grand Pacific Hotel to see him. After shaking hands with Mr. Hayes, our agent passed on to the parlor where Mrs. Hayes was receiving guests. Being overcome by a feeling of timidity he hesitated an instant outside the door. While he was waiting, two spruce-looking young men went by into the parlor with a dignified air. In a moment they were out again, and stepping quickly behind the door, they fairly danced with joy, slapping their knees and exclaiming, "By gracious! Ain't she nice?"

—A letter received from Judge Mason, Representative of this congressional district, dated "Washington, Dec. 17," conveys the gratifying intelligence that the establishment of a post-office at the Community has been favorably acted upon, and that Alfred D. Wright is appointed Postmaster. Our thanks are due to Judge Mason for his services in the matter, as also to John Crawford, Postmaster of Oneida Village, who not only indorsed the application, but generously offered us every assistance in his power, although he well knew that the new office would in some degree, remotely at least, affect his own income. A post-office at the Community will accommodate all our work people and neighboring farmers, and will in many ways be a convenience to the Community itself. The address of the new post-office is "Community, Madison Co., N. Y." It will aid the quick delivery of letters if correspondents, writing on business, will direct their letters to the Superintendents of business, or to the different departments, thus:

Farm Superintendent,
Community,
Madison Co., N. Y.

Or

The Silk Department,
Community,
Madison Co., N. Y.

When letters are addressed to individuals in the Oneida Community it will be sufficient to give the name, and add: "Community, Madison Co., N. Y."

RECEIVED.

PRE-NATAL CULTURE: Being Suggestions to Parents relative to Systematic Methods of Molding the Tendencies of Offspring before Birth. By A. E. Newton, Author of "The Better Way," etc. Washington, D. C.: Published by the Moral Educational Society, No. 1, Grant Place, 1879. Rufus H. Darby, Printer, 432 Ninth Street.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY, AND HEALTH ALMANAC. 1880. Price ten cents. S. R. Wells & Co., Publishers, 737 Broadway, N. Y. For Sale by all Booksellers and Newsmen.

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Community Directory, The Harmonists, Separatists of Zoar, Bethel Community, Aurora Community, Amana Community, Icarian Community, The Shakers, Oneida Community, Wallingford Community, The Brotherhood of the New Life, Inductions, Other Socialistic Experiments, Characteristics of American Communism, the Communistic Standard of Character, Community Leadership, Articles of Association of the Harmony Society, Articles of Association of the Separatists' Society, Covenant of the Oneida Community, the Shaker Covenant, Illustrations: *Mount Lebanon, Oneida Community, John H. Noyes*

This work gives the fullest account of the Oneida Community of any single publication, and it also enables the reader to compare the principles, customs and regulations of the O. C. with those of other Communistic Societies. It was written after personal observation of the described Communities, and is commended as an impartial and trust worthy record.

REPORT ON THE HEALTH OF CHILDREN IN THE ONEIDA COMMUNITY.

BY T. R. NOYES, M. D.

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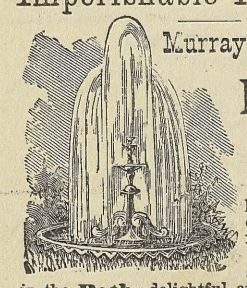

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* When the names or initials of writers are given in small caps, it may be understood that their articles were original contributions to the AMERICAN SOCIALIST or to some past publication of the Oneida Community.

† "G. W. N." stands for GEORGE W. NOYES, who for twenty-five years officiated as editor and leading writer of the Oneida Community publications.

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